

periority of man even in his depraved and sinful state.

But the superiority of man was demonstrated in the most eminent degree when God sent his Son from heaven to become a man that he might save man. That through Christ man might again be brought back to his original state of righteousness.

And thro the blessed influences of the gospel of Christ the world has been advancing in civilization and general enlightenment until man stands forth as an intellectual giant having more power over matter than ever before in the history of the race, and has not only dominion over the fish of the sea and the fowl of the air and the cattle of the field and over every creeping thing, but man by his scientific experiments has been getting power over the forces of nature and making the very elements around him subservient to his will. He has chained the lightning and made it his obedient servant. He reaches forth his hand, pulls the lever and the overpowering wheels of the engine begin to turn and the train laden with hundreds of thousands of tons weight begins to move with marvelous rapidity. He has bridged the oceans, spanned the continents, annihilated distance, penetrated the heavens, numbered the stars, counted the revolution of the planets until all the world stands in wonderment at his inventions and discoveries.

But man when considered from a moral standpoint becomes the *great* wonder. Civilization, culture and favorable environments have developed man into an intellectual giant but Christianity has made him a new creature. It has transformed him and made him altogether a different being. The liar has become truthful, the thief has become honest, the drunkard has become sober, the filthy has become clean, the polluted has become pure, and the scoffer has become reverential.

It has lifted man out of the gutter of human depravity and placed him upon a throne of righteousness and truth. The most debased and ferocious cannibal tribes have been subdued by the blessed influences of the gospel. Men of all races, of all grades in society, of all stages in culture have been lifted up to a truly moral and noble life.

Greenlanders and Fijians, South Sea Islanders and Turks and inhabitants of Madagascar are living witnesses of the transforming power of Christianity.

In all the systems of the ages it stands alone in its power to produce the true moral manhood.

Man, fallen and depraved is again restored to a state of righteousness and true holiness thro the blessed gospel of Jesus Christ.

And it is no doubt to this state of man that the author of the book of Hebrews

refers when he says, But one in a certain place testified saying, What is man that thou art mindful of him or the son of man that thou visitest him. What is man? What is man not? Man thro Jesus Christ is everything, and can do anything. Thou madest him a little lower than the angels, thou crownest him with glory and honor and didst set him over the works of thy hands. For unto the angels has he not put into subjection the world to come whereof we speak. Thou hast put all things in subjection under his feet. But we see not yet all things put under him. But we see Jesus who was made a little lower than the angels for the sufferings of death crowned with glory and honor that He by the grace of God should taste death for every man.

Man, a king in the world and altho a little lower than the angels in some respects, yet God never said to the angels, let them have dominion and in this sense man is above the angels and God never gave the angels the privilege in the Christian dispensation to preach the gospel for the salvation of the world, he gave that to man.

And while God thro Christ has given man divine capacities for becoming kings and priests in this world and conferred honor and glory upon him not conferred upon the angels, we are overcome with amazement when John declares, now are we the sons of God and it does not yet appear what we shall be, but we know that when he shall appear we shall be like him and see him as he is. Unto which of the angels said he at any time, thou art my son, this day have I begotten thee, and the glorification of the body whose type and pledge we behold in Jesus Christ shall forever place us above the angels in heaven.

In Jesus Christ our Savior all our future hopes shall be realized. Poor, fallen, sinful man not worth saving did you say, but thro Christ he shall be the Son of God now, and in heaven mansions and thrones and crowns await him and he shall be like unto Jesus Christ himself and Daniel says he shall shine as the firmament and as the stars forever and ever.

Whosoever overcometh, says Christ, the same shall be clothed in white raiment and I will grant him to sit down with men in my throne as I also overcame and am set down with my Father in his throne.

A man may be a very insignificant creature in this world in the eyes of the people, despised, looked down upon with contempt, and you may not want to get very close to him for fear you become defiled, but in heaven he shall sit upon the throne of the divine majesty such as earthly monarchs never saw, and be clothed with honor and glory, splendor

and power judging angels and the twelve tribes of Israel.

Can you see that he who saves a soul does more than he who conquers nations, subdues kingdoms, and sways empires? Can you realize what Jesus meant when he said, One soul is worth more than the whole world.

#### CHURCH SALVATION

W. M. LYON

The Bible teaches that salvation is thro Christ, and thro him alone. This we all profess to believe. If I am not mistaken, all professors of Christianity accept this view, and yet multitudes practically ignore this position, and by their actions and according to certain ecclesiastical rulings, limitations, etc., confess that salvation is of the church.

In fact many very good people hold this view unconsciously; even many great religious organizations, representing themselves as "*the church*," commit the same terrible mistake, and virtually teach that the church is the one great source of salvation, instead of Christ.

The gospel teaches that the church is the body and Christ the head. All admit this and yet how many have reversed the divine order here, and have done so unintentionally. Let me illustrate my point by this question: Does the body dictate to the head, or the head to the body? Speaking from a natural point of view, this is easily answered, of course. Then how about its spiritual counterpart? What about those religious bodies that formulate rules and regulations beyond the word of God and then reject all who refuse to be governed thereby? Do not those people admit, therefore, that what they see fit to term "*the church*," is even greater than Christ himself, and greater than heaven also.

To use a very simple illustration, and one only too familiar to many, we regret to say, we refer to the practice of the German Baptist Brethren in regard to the bonnet and cap, as prescribed by Annual Conference, and also enforced by them, so far at least as they deem it advisable to do so. Ask any of those brethren who are spiritually minded whether it is really essential to salvation for the sisters to wear this cap and bonnet, and they will tell you "*no*." Certainly they can not afford to answer otherwise, if their minds are not darkened by prejudice or misteaching of some kind. Surely they could not say that none could enter heaven excepting those who upon earth were willing to accept this ordinance of ecclesiastical authority. Very well, then, that being true, if once this admission be made, it is equal to the humiliating confession that it requires more to get into the church than it does to get into heaven! And is not this an awful confession, and yet, how true.

I have only used the one illustration;